

EVOLUTION OF THE MIND OF THE NEGRO IN THE U. S.

**Colored American Has Emerged From A Past Dominated
By Overwhelming Difficulties, Drawbacks And
Oppression, But Forges Ahead Swiftly**

By CLARENCE W. NORRIS
PART II

Hitherto occupied. We found ourselves going into this last World War to make the world "safe for democracy," safe for freedom and liberty. In the three centuries of the white man's life in America, his fullest nature has been wrapped up with freedom. From this principle he has evolved and grown, he has built up the true American type. Free to think as he pleases, free to develop in any channel of life which he chooses, freedom is his soul and the dynamic and impelling force of his progress and achievement. The mind of the typical American evolving through the three centuries on American soil is engendered with freedom.

The Negro Handicapped

Five-sixth of the Negro's history in America has been slavery. It came at a time when the American ideal, freedom, was in its development. The Negro's whole being was lost in his life as a slave. With his heritage in Africa, and brought to America to perform the duties of a beast of burden, he could not embody freely in his nature as his free white brothers the ideal of freedom. His environment of slavery and oppression of his black brothers inevitably prevented him from imbibing in his nature the things which played the greatest part in the evolutionary development of America. While the American white man was building up the American ideal, the Negro's chance to develop was hemmed in and crushed by the shackles of slavery.

In slavery lies the real setting of the mental life of the Negro. The experiences of the black man in slavery cannot be dissociated from him when his abilities are put to a test. When the average Negro's ability is tested with that of a white man, no allowances are made for his two hundred and fifty years of oppression; he is judged on the basis of what he is and what he does rather than on the basis of what his opportunities have been.

Heritage Plays Part

It will take centuries upon centuries for the influence of the long period of servitude to be insignificant in the life of the American Negro. Although not expressed in the external life of some Negroes of today the effect of these many years of the oppression of his forefathers lies in the depths of his soul. It is a heritage which no American Negro has escaped; it covers the biggest part of his history and is inevitably interwoven with his individual nature. Underlying the entire mental life of the Negro are the ideals which he developed in the first long period of his life in America, in the atmosphere of oppression. What are some of the mental attitudes of the Negro which have evolved from generation to generation down to the present age?

The fact that he knows what his forefathers have gone through gives him an attitude of hostility towards all white men, especially when he has had very little or no contact with the most liberal minded white men; even this realization of the many human injustices inflicted upon the American ancestors has become incarnated in his being. This ingrained prejudice on the

part of the Negro has added to the perplexity of the race problem, notwithstanding the age worn race prejudice of the white American.

Often Victims Of Great Odds

Realizing that the odds are against him, whenever a race riot or any kind of serious race disturbance, this peculiar racial fear of the Negro is stirred to its highest proportion. Some time in Detroit a large crowd of white people gathered around the home of a Negro who had a few days before moved into a white neighborhood. There were eleven Negroes in the house at the time. The crowd was estimated to be about five hundred. When these Negroes became aware of this large crowd about the house they became afraid. Their fear was

aroused the more when they realized the purpose for which the crowd was there. It was there to drive them from their home. The occupants of the house realized that had they attempted to escape their lives would have been endangered; the only alternative left to them was to remain in the house and suffer the consequences. In their state of fear they took no aggressive move to disperse the crowd. But when members of the crowd began stoning the house one of the occupants opened fire on the mob, one member of which was killed. There are many instances which may be cited where Negroes dared to defend themselves against overwhelming odds.

When Negroes See Red

In a Southern city a race riot threatened as the result of the killing of a number of white people by a contingent of Negro soldiers who had broken ranks from their camp located on the outskirts of the city. The trouble began between a policeman and a Negro woman. A Negro soldier who was around at the time that the policeman attempted to ill-treat the Negro woman interceded. The policeman thereupon arrested the Negro soldier. When the news of the affair reached camp about seven miles from the city limits a large number of Negro soldiers broke ranks and started for the police station. On their way they shot at every white person who crossed their path. It was reported that a little white girl ran out in front of her father's store and upon seeing the Negro soldiers she shouted, "Look at the Niggers!" Upon hearing this one the angry and blood-thirsty Negro mutineers shot her to the ground.

When word reached the Negro quarters that the Negro soldiers had mutinied and were killing every white person they saw the Negroes became panic stricken and were every moment expecting an attack from the white civilians. The mutineers ammunition gave out and they disbanded before they reached the police station. The next morning the whole town was under martial law. The Negroes for a long time remained somewhat horrified and expected an attack from the whites but the attack never came. There is no Negro, however much he may show himself at ease, secure and free from the racial fear when he finds himself in an environment of an overwhelming number of whites whom he suspects to be prejudiced against Negroes.

(To Be Continued Next Week)

WHITE, COLORED CHILDREN IN TESTS

Colored and white children are being scientifically compared by New York university students. One hundred children between the ages of 12 and 13 are the subject of tests to determine if any differences exist. Their social as well as mental status is being recorded by means of psychological examinations.

Black Man's Mind No Different From White, says Prof. Hoernle

Essential Difference Between White and Black Due to Different Social Traditions And Not Intellectual Capacity

New York, Feb. 25—The National Association for the Advancement of Colored People, has received a copy of the January, 1927, Journal of Philosophical Studies, containing an essay by Professor R. F. Alfred Hoernle on the black man's mind. As a result of evidence derived from studies of the Bantu peoples of Africa, Professor Hoernle concludes there is no reason for supposing any essential difference to exist between the white and black man's mind.

"As regards power to assimilate the white man's civilization," writes Professor Hoernle, "the available evidence is for, rather than against, the Bantu. On the material side, the tribalized natives, living in town locations, are rapidly acquiring the white man's standards of life, in respect of clothing, housing, furniture, games, etc., just as they are steadily acquiring the skill to use the white man's tools and machines, else whites would not find it necessary to erect 'color-bars'.

On the spiritual side, let alone the spread of Christianity among them, individuals have successfully sought and achieved higher education and a professional training in Europe and America. There are, e. g., some five or six medical men in the (South African) Union who are of pure Bantu descent; who have acquired their professional qualifications at Edinburgh and other good medical schools; who count both Europeans and Natives among their patients; and whose professional conduct has never been impugned by the Gen-

eral Medical Council."

Reverting the handicaps imposed by Europeans upon the native, and the obstacles in leaving one culture behind in order to conform to another, Professor Hoernle says: "Anyone watching the Native's progress at the present day with eyes not utterly unaccustomed will marvel rather that it should be going on at such a rate."

The essential difference between white and black at present, Professor Hoernle believes to be due to different social traditions and not in any way caused in differences in type or degree of intellectual capacity.

Influence
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Journal

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INTELLIGENTSIA OF WORLD FOR NEGRO RACE

Clarence Darrow Noted Criminal Lawyer Speaks

Washington, D. C., March 24.—(P. N. S.)—That the scientists, the intelligentsia and the artists of the world are all friends of the Negro, and the morons of the world his enemies, was asserted in an address on "The Ramparts of Civilization," by Clarence Darrow, of Chicago, last night at the Metropolitan African Methodist Episcopal Church, at a meeting held under the auspices of the local branch of the N. A. A. C. P. More than 3,000 taxed the capacity of the auditorium, while more than 5,000 strove in vain to gain admission.

An overflow was organized at the John Wesley Church, and Dr. Charles Edward Russell and Bishop E. D. W. Jones held the audience there until they could be greeted after 11 o'clock by Mr. Darrow.

Mr. Darrow was introduced by Neval H. Thomas, president of the local association, and given an ovation over the case of which Darrow won last year in Detroit for the Association.

He analyzed color prejudice not so much as hatred of white people for colored, as an insistence that the colored man "know and keep his place," the position ascribed to him by master and slave psychology of generations ago, which 60 years of freedom has been insufficient to destroy. That the real racial barrier of India, and on men of China and Japan. The formula for racial prejudice he adduced as the Negro's previous condition of servitude coupled with the Anglo-Saxon's habitual moron conceptions.

White Man Headed Toward
Slavery

Prejudice, he said, was not due to poverty or ignorance of colored people. The whites, he stated, had no monopoly of intelligence, or else failed to show it, despised people of color in direct proportion to their own lack of mental faculties. He called on the American Negro to rejoice because he is headed toward greater freedom, while the white man is headed toward slavery "by reason of fool laws made by fanatics and intermeddlers."

"In no place in America, North or South," said Mr. Darrow, "is the colored man treated as a strict equal. At no time is he treated on strict equality except in time of war. He is convicted in the courts of every State in the Union on evidence upon which a white man would go free, and for this reason the penitentiaries and jails have four times as many colored men in them as should be there, according to their numbers."

"The American Negro is lynched in court and out of court, everywhere in America. But a Federal anti-lynching law would do no good. What must be done is to reach the hearts of the people, and they haven't any. The white people want colored people in America. Somebody has to do the work, and the Nordics are not going to do it. For them it is too hard work to work. The way out for the Negro is through education and acquirement of wealth."

He described education as a misfortune to everyone, especially to a Negro, but as a necessary misfortune for racial development. "If you don't know what's going on," he said, "like a fundamentalist, you're saved. If you know what's going on, you're unfortunate. Education teaches that all there is to race and color is scientific selection and adjustment of people to climates. Black people survived in hot climates and white people in cold climates. The morons, who run the affairs of this part of the world never heard of that theory—they have been too busy otherwise parading in sheets and making fool laws."

Pure Blood Nonsense

"They are too busy keeping the blood stream pure. But if you take the 100 per cent pure blooded American back a few generations, you not only find the blood mixed with all races, but with that of the lower animals, the monkey and the ape, the carnivora and fishes of the sea. Pure blood is pure nonsense."

The trade of the Negro politician was described as a scurvy one leading to race slaughter. The Negro was urged to be independent in politics and to cast his vote independently to settle municipal,

state and national elections where possible. He was pledged the support of the intelligent American in proportion to his ability to help himself.

On the platform were G. C. Wilkinson, Maj. West A. Hamilton, Miss Nannie H. Burroughs, Mrs. Milton Francis, Mrs. McGuire, Mrs. M. Madre Marshall, Mrs. M. C. Terrell, Mrs. W. H. Wilson, James A. Cobb, Arthur G. Froe, A. S. Pinkett, and the Rev. W. H. Brooks. Mrs. Darrow was presented with flowers by women of the organization.

INTELLIGENCE TEST PASSED BY WORKING GIRLS

(By The Associated Negro Press)

Cincinnati, Ohio.—Among the community activities of the West End Y. W. C. A. here, that are attracting favorable attention is the work of the industrial department. Cincinnati is an industrial city and more and more colored girls are invading the numerous factories and plants of the district.

Recently, Mrs. Etta C. Forte, industrial secretary, held an intelligence test at the Rauh Mack shirt factory, where 125 colored girls are employed. She selected 150 words, many of them difficult, and to her amazement, only six dropped out. It developed that a number of the girls were high school graduates, several having attended the university, and were attracted by the splendid working conditions which Supt Green and the forewoman, Miss Rapp, have provided. Hot lunch with nothing costing over a nickel, pleasant work, and rest rooms, and fair pay are responsible for the small labor turnover at this factory. Miss Anna Hope, sister of President Hope of Morehouse, is the secretary of the West End Y.

Negro the White Man's Mental Equal

To the Editor of The Negro World:

I read with great interest and optimism an article (from the Jamaica, B. W. I., Critic) appearing in The Negro World, issue of June 11. There is nothing of greater value to the average thinker than the truth told in facts, and the Critic has delved into those facts, pounded out the truth, and dug up the facts like the giant steam shovel plows through piles of massive rocks.

The truth must be told at any cost to the unfortunate Negro at home and abroad by those who have the pluck to make the issue alarming, locally, nationally and internationally. I agree with the Critic: "The world has few thinkers." The responsibilities to condemn the wrongdoers and to open the eyes of the downcast is particularly laid upon the shoulders of the thinking few, who have the vision and foresight, as in the case of Marcus Garvey, and those who direct the Universal Negro Improvement Association.

"Those who seek to enlighten the masses are persecuted by the oppressor," is true, but shall 12,000,000,000 black, red, brown and yellow men and women allow 5,000,000,000 white men and women to kill, rob, rule and enslave them forever? The brown and yellow men of Asia say "No," the red men of India say "No," and 400,000,000 Negroes in Africa and the Western Hemisphere say "No."

God created us as men with five senses; He gave us brain like white men; if we fool away our time and allow them to enslave us with their system of civilization, the fault is ours, not God's.

"Enslave the mind and you enslave the body," speaks for itself in the British Empire, Africa and these United States of America. These conditions have heretofore caused serious effects, and will be still more serious if the unthinking masses continue to sit and do nothing while others ape the white man in all sorts of evil.

The Negro has some peculiarities which I cannot understand. He is quick to ape the white man in some degrading manner, but slow to imitate great black men or great white men. Though the Negro should imitate great white men when such imitation tends to increase our social, political, industrial and economic values. Still, on the other hand, Negroes should be creative, and not only imitators.

Ernest Sevier Cox, author of "White America," states: "The Negro should be the best Negro and not the best imitation of a white man." Thoughts are the force that precedes and affects all the great accomplishments of mankind. If I could get my people to think along racial lines, I would consider that I have done for them a great favor. Negroes must begin to think in a practical way for themselves, be up and be doing, or die a peon and an outcast in the affairs of man. I give praise to "The Jamaica Critic." The editor of this journal shows power, and I pray that we may have more such editors like him and our esteemed editor of The Negro World to enlighten our people of their perilous conditions.

The New York dailies reported that the city authorities pledged \$50,000 for expenditures for a reception to welcome Charles Lindbergh, their hero flyer. The world loves success. I do not blame them for the big fuss. Personally, I am constrained to express any enthusiasm for this great hero of the air while our hero leader, Marcus Garvey, still languished in Atlanta penitentiary because Justice has turned its back against him.

Most assuredly, the Negro of New York and elsewhere will stage a great welcome for Marcus Garvey when he is released in the same spirit and significance that the white people welcomed Lindbergh.

MARTIN L. WILSON.
New York, N. Y.

Child Prodigy



— Millicent Worrel —

Passing the Stanford Binet Intelligence Test on Saturday with an intelligence quotient of 105, Millicent Worrel, who is 3, was given a mental rating of a 4-year-old child.

Amsterdam news.
At the Winthrop, Forty-seventh street and Lexington avenue, a white and a Negro child were given the test by Dr. David Wechsler, a graduate of Columbia University, who is also an authority on psychology.

new york.
Millicent's average was percent over that received by her white competitor. It is said that the intelligence

quotient of white children is usually around 100, while that of Negro children is around 90.

Millicent lives with her parents at 221 West 137th street.